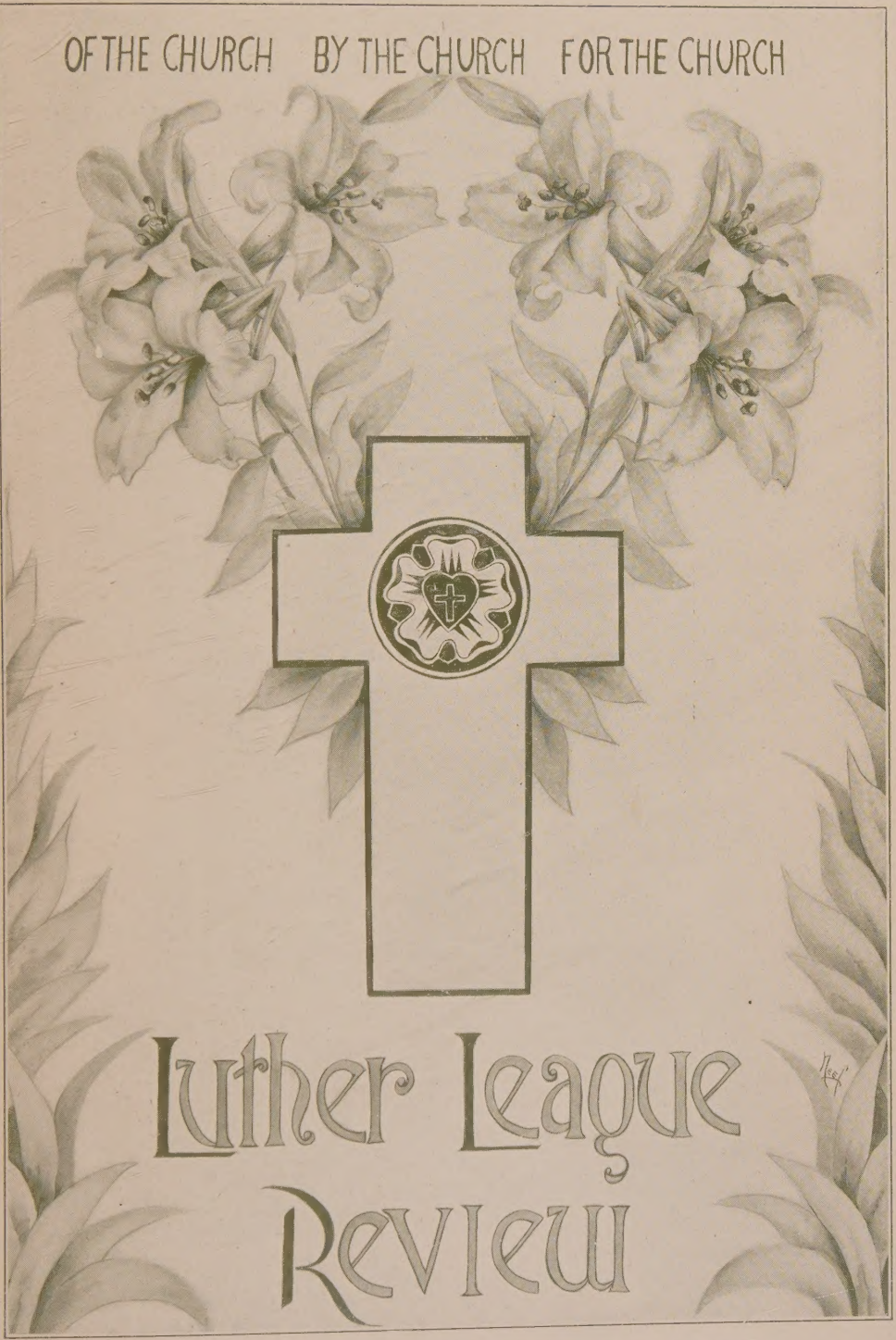
Vol. XXVI MARCH, 1913 No. 3

OF THE CHURCH BY THE CHURCH FOR THE CHURCH



Luther League Review

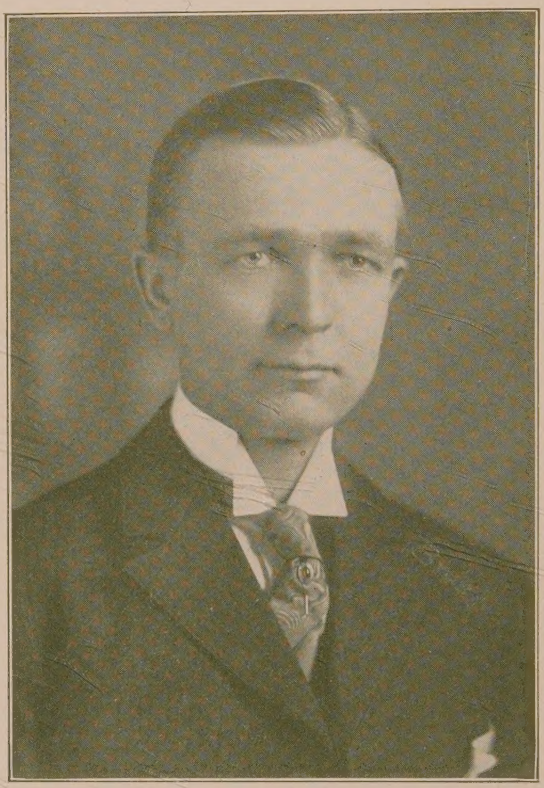
EASTER NUMBER

THE HYMN THAT HELPED MAKE A GOVERNOR

A youth entered Gustavus Adolphus College with the purpose of taking a brief business course.

The singing of "A Mighty Fortress Is Our God" by three hundred voices in the chapel of the College so impressed the young man that he determined to continue his studies and get all the College could give him.

That young man is now Governor Eberhart of Minnesota.



GOVERNOR EBERHART OF MINNESOTA.

After noting the facts, the editor of one of Minnesota's leading secular newspapers writes: "In the song he found the germ that made him Governor in less than twenty years. Four hundred years had not ended the power of the Luther hymn: it was still potent to make men *men.*"

This hymn and two hundred and forty-nine others with inspiring ring and tuneful harmony, make up the

LUTHER LEAGUE HYMNAL

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LUTHER LEAGUE REVIEW

P. O. Box 876 NEW YORK

Of the Church - By the Church - For the Church

Luther League Review

The Risen Saviour

Easter shows us the empty tomb. Of all the attempts to picture Christ, our Saviour, none are more satisfying than the empty tomb in Joseph's garden. Perhaps the best that art has done to depict for us the Risen Christ as Saviour is that by Thorvaldsen.

Albert Bertel Thorvaldsen was born at sea November 19, 1770. One account has it he was born in Copenhagen. Preference is given to his birth at sea. He died at Copenhagen, March 24, 1844. Modern times have produced no greater name in Art than that of the noted Danish sculptor. One of his famous pieces is the Colossal Lion of Lucerne, a memorial

of the famous Swiss guard that perished in defense of the Tuilleries. His best work is generally considered to be that of Christ and the Twelve Apostles in the Lutheran Church of Copenhagen.

Art has given us various conceptions of the Resurrection scene. It has been represented by some as the guards awakened and the soldiers aiming a b'ow at the risen Christ. Ostentatious emphasis has been laid upon the supernatural, such as a guard asleep upon the sealed sepulchre, while the fact that Christ is soaring above prove that He had passed the double barrier. However, Martin Schon and Albrecht Durer, those trusty Germans, would have none of this and instinctively returned to the early acceptance of an open tomb.

To realize the Easter event we must be rid of the theatrical, of the stiff and unspiritual elements, and must not be in servile obedience to the undramatic slavishness of tradition. We must gladly come to what is exquisitely simple. Thus the genius of Lorenzo di Credi, Barroccio, Albertinelli, Correggio, and above all Titian, have lifted us out of the stiffness of less worthy art into a better conception of Christ's resurrection glory, but no one in any epoch, painter or sculptor, has better combined those elements of simplicity and grandeur in the risen Christ than Thorvaldsen.

A very good replica of the Risen Christ as Saviour is found in the Church of the Atonement, 138th street and Edgecomb avenue, New York. It is the altar piece and is a worthy reproduction of the master's genius displayed in his colossal statue at Copenhagen. In this statue of the Risen Christ there is the Greek serenity of early Christian ages, the stern righteousness of Byzantine, and the sympathetic, though suffering, expression of Gothic, as well as the fuller life development of later times.

The Law Fulfilled

As Jew and Gentile alike are under sin, the superior privilege of the Jew does not diminish his guilt. As the knowledge of sin comes through the law, there is not justification by the works of the law. Apart from the law, a righteousness has been manifested. So Christ has fulfilled the law that by faith we might be justified freely by His grace and not of ourselves.

Our own merit, strength or works are not enough to save us. We secure this through faith in Christ. When we exercise faith in Christ we are freely justified for His sake. It is when we believe in Jesus Christ as our personal Saviour we are received into God's favor; and for Christ's sake our sins are forgiven. By His death Jesus Christ made satisfaction for our sins, fulfilled a broken law, and His righteousness is imputed to us. For us the law was fulfilled in Christ by His perfect obedience.

Christ becomes a pattern to us. His life is an example of ideal manhood. It is not theory but practice we see in Christ's example of fulfilling the law. If you are inclined to take other men as a pattern, let Jesus Christ be your standard. It is this daily life of Christ among men that will show your need of Him. A conviction will take powerful possession of you that His is the only perfect life. Your growing sense of sinfulness will bring you to prayer and to cling to the Cross of Christ. By paying the death penalty for sin in our stead we see that He took our place, and His perfect life was lived for our example and salvation.

Jesus Christ came into the world to save sinners. This He did by doing the will of Him that sent Him and finishing the work, even unto the Cross, His Father gave Him to do. So he paid our penalty and fulfilled the law.

R. N. S.

Population of United States from 1880 to 1910

1800	5,308,483	1860	31,443,321
1810	7,239,881	1870	38,558,371
1820	9,633,822	1880	50,155,783
1830	12,866,020	1890	62,622,250
1840	17,069,453	1900	76,304,799
1850	23,191,876	1910	94,611,612

The center of population of the United States is steadily moving Westward, at the rate of about fifty miles every ten years. The following is the center point at each census:

1790 22 miles east of Baltimore.
1800 18 miles west of Baltimore.
1810 40 miles northwest of Washington.
1820 16 miles north of Woodstock, Va.
1830 19 miles west by s. w. Moorfield, W. Va.
1840 16 miles west of Clarksburg, W. Va.
1850 23 miles s. e. of Parkersburg, W. Va.
1860 20 miles south of Chillicothe, Ohio.
1870 48 miles east by north of Cincinnati.
1880 8 miles west by south of Cincinnati.
1890 20 miles east of Columbus, Ind.
1900 6 miles southeast of Columbus, Ind.

Easter Flowers

The roses were the first to hear—
  The roses trellised to the tomb;
Bring roses—hide the marks of spear
  And cruel nails that sealed His doom.
The lilies were the first to see—
  The lilies on that Easter morn;
Bring lilies—crowned with blossoms be
  The head so lately crowned with thorn.

The roses were the first to hear:
  Ere yet the dark had dreamed of dawn,
The faintest rustle reached their ear;
  They heard the napkin downward drawn;
They listened to His breathing low;
  His feet upon the threshold fall.
Bring roses—sweetest buds that blow,
  His love the perfume of them all.

The lilies were the first to see:
  They, watching in the morning gray,
Saw angels come so silently
  And roll the mighty stone away;
They saw Him pass the portal's gloom:
  He brushed their leaves—O happy dower!
Bring lilies—purest buds that bloom,
  His face reflected in each flower.

The roses were the first to hear,
  The lilies were the first to see;
Bring fragrant flowers from far and near,
  To match the Easter melody!
"Rabboni!" be on every tongue,
  And every heart the rapture share
Of Mary, as she kneels among
  The roses and the lilies fair!

—Century Magazine.

An Easter of the Long Ago

PERHAPS among the antique places of interest to the tourist, no place is more frequently visited than the Coliseum—hard by the seven-hilled city—occupying a site midway between the ruins of the baths of Titus and the Palatine Hill. It was completed by Titus, after conquering Jerusalem, in the year 80, and was more extensive than any of the many amphitheaters then in existence.

It was built of immense stone blocks clamped together with iron and faced with marble. It covered an area of five acres, in the old gladiatorial days, and the portions of the wall still standing show the enduring qualities of not only the material built into the structure, but also the strength of the masonry work put upon it. It was estimated that fully eighty thousand people could be seated in the building, and on the great days it was thronged with a crowd including all ages, classes and stations in life.

Though much time and attention were devoted to athletic sports, innocent and helpful in the main, the noble monument of man's skill was frequently desecrated by cruel spectacles, which were neither harmless, graceful nor instructive. Wild beasts, taken from their native lairs, were brought to the amphitheater, and, after being tortured into madness, were turned loose to tear and devour each other. while the delighted spectators looked on, shouting and applauding the cruel, inhuman sport.

Not satisfied with witnessing the deathtroes of the untamed animals, the bloodthirsty spectators cried out for human gore. Then, to appease the demand, bands of gladiators were introduced, and the crowds went wild over the barbarism displayed in the combat between the athletes. As a rule, the gladiators were low-born, often slaves trained for the sport of amphitheaters, but occasionally men from the higher walks in life, particularly those possessing great physical strength and endurance, entered the arena, proud of an opportunity to gain for themselves the short-lived fame of the noisy populace.

Another and more pitiable class of combatants comprised the hated Christians, condemned to the ignominious death for the amusement of the persecutors.

When, through mere brute force, the conqueror stood over his vanquished foe, he raised his eyes to cheering crowds above him his determination to make a finish unto death or spare the victim was taken from the sign he received from the onlookers. If the hands were extended with the thumbs upward, the bleeding form of the fallen foe was not mo-

lested further; but if the thousands of thumbs pointed downward, nothing could save the vanquished from a speedy death.

For many years this licensed butchery continued, but finally, through the softening touch of the Christian religion, the barbarous amusement was once more confined to the fights between infuriated beasts.

When Alaric, the Goth, invaded the Roman empire, leaving death and devastation everywhere in his trail, Stilicho, the brave Roman general, assembling his forces, went out to meet the barbarians, and, gaining a decided victory, scattered and discomfited the foe, thus saving the imperial city from falling into their hands. The senate and citizens, in their desire to do the brave man homage, arranged for a grand Easter ovation, at which the young emperor, Honorius, and his great general were guests of honor. At the close of the demonstration they dere invited to the Coliseum to witness the athletic sports of the active young Romans. This was succeeded by the introduction of the old animal combats, and finally a long array of swordsmen appeared, ready for a gladiatorial combat.

Just as the tragedy was about to begin, a gray-haired old man, dressed in peasant's attire and without shoes on his feet, sprang into the arena and, separating the combatants, turned his fine old face upward with a most pathetic appeal to the people to stop this useless shedding of human blood before it should begin. He reminded them of the mercy of God in saving them from the invaders' power, and warned them not to requite His mercy by such a display of human passions.

But, excited by the flow of blood which they had witnessed, the people called for the sport to go on.

Again the old man thrust himself in the way, entreating the sportsmen to be men and resist the people's demand for blood, and again the cry came from the tiers above: "On, gladiators! Put the old man out."

Fired with frenzy at being thwarted thus, the gladiators sprang forward once more, and when the commanding presence of the old man would have held them back they struck him down with their swords. Then, seeing him lying dead at their feet, his long white hair stained with his own blood, they stepped back, unconsciously betraying by their faces the regret they felt over the cowardly deed. The peaceful countenance of the man who had sacrificed his life for the sake of the principle so dear to his heart touched a chord of sympathy in those who, by aiding and abetting, had become partakers of the crime, and, with remorse, they begged that the flow of blood might be stayed.

Inquiry revealed the murdered man to be a man of prayer—one pledged to stand up ever and always for the right, and, as the sequel proved, to die for it if need be.

Though the hero was so much appreciated when his motive came to be thoroughly understood, his name could not be discovered, and nothing could be learned about his career, except that he had come from the mountains of Asia, and had died to save Rome from retrograding into barbarism. And as the sequel proved, his death was not in vain. His devotion to the right left a deep impression on the hearts of the assembled multitude, and as they returned to their homes they resolved that the days of barbarism for Rome were forever past. Through the death of a nameless hero came life for the purity of Roman principles—the glad Easter in which the empire arose from a deathlike sleep into which the nation was ready to relapse. Very soon the gladiators disbanded of their own accord, and from that Easter 403, no human blood was ever again made to flow on the sands of the arena.

The Easter of the soul, as well as the Easter in nature, can only come through death; for "How can it be quickened, except it die?"—*Lutheran Observer.*

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Daily Bible Readings

Sunday, March 16—Psa. 2:10-12; Zech. 9:9-10.
Monday, March 17—Matt. 20:17-19.
Tuesday, March 18—John 20:20-26.
Wednesday, March 19—John 20:27-36.
Holy Thursday, March 20—Matt. 26:36-46.
Good Friday, March 21—Mark 1522-41.
Saturday, March 22—I Cor. 15:1-11.
Easter Sunday, March 23—John 20:24-29.
Easter Monday, March 24—Acts 10:34-43.
Tuesday, March 25—II Kings 22:1-17.
Wednesday, March 26—II Chron. 31:1-10.
Thursday, March 27—Matt. 25:1-13.
Friday, March 28—Acts 17:1-9.
Saturday, March 29—II Co. 6:1-7:1.
Sunday, March 30—Luke 11:29-36.
Monday, March 31—II Tim. 3:1-17.
Tuesday, April 1—Rev. 22:8-19.
Wednesday, April 2—II Pet. 3:14-18.
Thursday, April 3—Acts 15:22-31.
Friday, April 4—I Cor. 1:10-17.
Saturday, April 5—I Tim. 4:1-16.
Sunday, April 6—Rom. 10:8-10; I Pet. 3-15.
Monday, April 7—Exod. 25:1-9.
Tuesday, April 8—Eccles. 11:1-10.
Wednesday, April 9—I Cor. 1:18-30.
Thursday, April 10—II Cor. 2:12-17.
Friday, April 11—Rom. 15:1-13.
Saturday, April 12—Heb. 6:9-12.
Sunday, April 13—Matt. 12:2-4; Exod. 15:20-21.

Easter Gifts

TRAVELERS in Northern countries tell us incidentally of pretty simple Easter customs that are not much in vogue here, but might well be adopted in some degree. In Russia the morning greeting upon this day, like that of the primitive Christians, is, "Christ is risen"; the ready response being always, "He is indeed." Presents appropriate to the time are exchanged between friends, and, in many other ways besides the solemn and beautiful church services, the people celebrate the world's spring holiday, the great festival of resurrection.

In German family life Easter comes next in rank to Christmas and is almost as gladly welcomed. When the summons to breakfast is given each member of the family finds gifts by his or her plate, and the table is lavishly adorned with the flowers of spring. The colored flowers predominate, and our dedication of the lilies and other pale flowers to the day is much condemned by these cheerful folks, because they savor of funeral decorations, and the day celebrates not the grave but the rising from the dead. It would be interesting if space allowed, to tell of the decoration and dishes peculiar to Easter breakfasts in Germany. Of course there are eggs in every form. Sometimes those boiled in the shell are served in a shallow bowl with a lining of twisted straw. Sometimes a stuffed hare, erect upon his haunches, holds on his back a pannier filled with dyed eggs, for tradition connects the hare in children's mind with all the colored or ornamented eggs. In their youthful minds the certainty that the hare or rabbit lays all the colored eggs is a conviction as strong as the belief in the Christmas present-giving saint, and the fiction is as faithfully encouraged by their elders. In some families the ornamented eggs are hidden in out of the way corners and the gay hunt for the "rabbits' nests' is a very hilarious feature of the day.

For the children's pleasure, or for those of their elders who still have a "sweet tooth," there is a pretty, elaborate bird's nest, made of long, slender strips of candied lemon peel, braided together in form of a nest, held and strengthened by gelatine, or by sugar boiled to a candy. The filling is a group of most realistic-looking eggs, made by blowing out the contents of the smallest eggs and using the shells as molds for very sweet blanc mange; when the filling cools the shell is broken off. Another dish, which certainly must require skill to achieve, is a colossal egg which, except for its lack of shell, looks as if it might have been laid by a genuine but exaggerated ostrich. A dozen yolks are beaten and salted, and then boiled for half an hour in some kind of a tin mold, from which they emerge in the shape of an orange. The whites, not beaten, but gently stirred to mix them, are put in a moderate oven in twin cases made of stiff writing paper, folded to form semi-spherical molds. Half of the round tin mold is put in the center of each of the paper forms to preserve a hollow. When the white sets firmly the yellow ball is put in the hollow, and the two halves joined and held in place by being tied with narrow ribbons. After the huge egg has been sufficiently looked at and admired, the carver helps each person to a slice, deftly making the first cut along the joint concealed by the ribbon.

Eggs with faces painted upon them and variously adorned with caps, hats and bonnets, to represent the heads of nuns, clowns, infants, old women, or a dozen other things, are always pretty and popular for small Easter gifts. The mode of making them can hardly be unknown to any one. After the contents have been blown out the shell requires careful handling, it is so light and frail. If it is to be transformed into an old woman or baby the face should be appropriate to the character, if the painter has skill enough to give expression to the features. The lower part is glued to a square of cardboard; a little lace or muslin cap, with a tiny plaited ruffle, is put on with a bow and short ends at the chin. A broader ruffle goes around the neck.

Charming little dolls are made by gumming a pasteboard tube, eight or nine inches long, to a blown eggshell, securing the other end to a circular piece of thick cardboard for a standard. A little bolster-like silk bag perfumed with violet powder is fastened around the tube where it is joined to the card. A face is then painted on the egg and a little blue tissue-paper cap pasted on with a full ruche around the face. A very full skirt of crimped paper, with a row of cut paper fringe on the bottom, is put on, and over many thicknesses of crimped paper, to give fullness to the bodice, a jacket of violet crimped paper is put on,

with the sleeves stuffed with a roll of paper, drawn together in a little muff made of the paper and ornamented with a small velvet pansy.

A baby chicken, being young and spring-like, is considered appropriate for Easter gifts. The little, yellow fluffy imitation can be bought for a trifle and sewed to a green cloth circular pen wiper; violets or pansies are sewed down all over the circle of green cloth, quite obscuring it, and the downy chick looks as if he had settled down in a bed of flowers.

As the pure white Easter lily is, in spite of foreign protest, our chosen symbol of the paschal time, so it is of all other gifts the one most often selected for presentation. Either the natural flower or a counterfeit of it in some useful guise is popular. Pen wipers, sachets and pin cushions are used as the base for a beautiful white satin lily resting on a leaf; and sometimes the lily alone is fastened by a ribbon to each guest's name card at an Easter dinner.

A growing plant of the lily, with its crown of bloom, is a frequent and most beautiful gift. To make it more attractive in its general appearance the pot which holds it is covered with white paper, and a broad pink or blue satin sash ribbon tied around it in a large bow. Another and more substantial method of covering the pot is to crochet a cover of fine cord. The cover should be fitted to a clean empty pot of the exact size of the one in use, and, when finished, starched stiffly or stiffened with shellac and stretched over the inverted pot, and left to dry in that position. When perfectly dry it is taken off and varnished and slipped on to the lily pot. Narrow ribbons, run in and out of the open stitches below the shell border that forms the top, add temporary prettiness to the cover, but naturally the dampness that exudes through the porous clay soon makes their removal necessary.—*Christian Union.*

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Population of the Earth by Continents

Continental division.	Area in sq. miles.	Inhabitants. Number.	Per Sq. miles
Africa	11,514,000	127,000,000	11.0
America, N.	6,446,000	89,250,000	13.8
America, S.	6,837,000	36,420,000	5.3
Asia	14,710,000	850,000,000	57.2
Australia	3,288,000	4,730,000	1.4
Europe	3,555,000	380,200,000	106.9
Polar regions	4,888,800	300,000	0.7

Mt. Athos to Be Visited by a Woman

Mt. Athos, a mountain 6,350 feet high, at the extremity of the peninsula of Athos, which projects into the Aegean Sea and is connected with the main line by a narrow isthmus, which was pierced by a canal during the invasion of Xerxes, has come into prominence as a result of the Balkan war. This mountain has been famous since the early Middle Ages for its communities of monks, which form a sort of a republic tributary to Turkey. As a result of the defeat of the Turks the Greeks once more have regained control of Mt. Athos. It is announced that Queen Olga, of Greece, intends to visit the twenty-one monasteries on Mt. Athos, eight miles to the southeast of Saloniki, breaking the rule prohibiting women to visit the sacred mountain, which had been strictly observed for 1,500 years.

The monks of the mountain on many occasions have refused to permit royal ladies to visit them, always excusing themselves behind the legend that the Virgin Mary with her infant, Christ, visited the mountain and that no woman had been allowed to do so since. But now that the Greeks have conquered the territory and the king and queen propose a visit to the mountain, the monks summoned their council and decided that they had no course but to rescind the rule.

Mt. Athos, or the Holy Mountain, was the center of Greek theology and learning in the Middle Ages and many masterpieces of ancient Greek literature still remain in the libraries there. The Turkish Government gives the monks also almost complete autonomy. Aside from the twenty-one monasteries on the mountain there are numerous grottos, cells and chapels. The monk population numbers several thousand. Many of them are hermits and live in caves.

According to Pliny and Plutarch, Mt. Athos was so high it projected its shadow at the summer solstice on the market place of Myrina, eighty-seven miles distant. Strabo reports that the inhabitants of the mountain saw the sun rise three hours before those who lived on the shore at its base witnessed the light of day.

This change in the relation of the monks of Mt. Athos toward women is one of the results apparently growing out of the war in the East, which has brought Bulgaria, Greece, Servia and Turkey into such recent prominence.

"Here Am I. Send Me"

BY MINNIE A. G. EDINGTON.

CHAPTER III.

As his strength returned sufficiently, John Rollins forsook the hammock, and walked, drove or helped in the lighter work about the farm. As soon as permission was given, he also resumed his course of reading in theology. His Uncle Robert's well chosen library contained a large number of religious works. When he expressed surprise at this, his uncle said, "Did you never know, John, that I also once hoped to be a minister?"

"Why, no, Uncle Robert," replied John, in astonishment. "I thought you were a born farmer—you always prospered so well."

Uncle Robert laughed, then said with a sigh, "Yes, God has prospered me wonderfully, and I have been a happy man, too; but I have never ceased to wish that I could have shaped my life according to my early ambition."

"Tell me about it, Uncle Robert," John pleaded, with true sympathy.

"There is not much to tell, John. I was the oldest of a large family, and my father was neither a rich man nor a very rugged one. From my earliest recollection I had set my heart on becoming a minister. I played 'church' and preached litle sermons of my own composing. Later I wrote them out, choosing some passage of Scripture for my text, and dividing it into firstly, secondly, and so on, as our pastor did. My father knew of my ambition and, I believe, would willingly have gratified it, had it been in his power. But as I grew to manhood he seemed to fail more and more in strength. The two children next younger than myself were girls, and Allan, who came next, was a dreamy bookworm, with little strength and less inclination for hard work. Insects, birds and bugs were his sole interest then, as now. You know your Uncle Allan. A new species of bug will put him in a transport. Well, father needed me, and besides, the money for my education could not be had. So I stayed on the farm and have become a dull, plodding old farmer, as you see. I did not marry until after your grandparents died, so my boys are too young yet to choose a calling. But if either of them should ever feel a call to the ministry, I would work, if necessary, till I fell dead at my post, to furnish him with the means. I have no higher ambition for either of them than to see him a servant of the Cross."

"I wish father and mother felt as you do," said John, with a deep sigh.

Brother John was always more ambitious than I was," replied Uncle Robert, with a smile, "and as you are the only child, he thinks you ought to have all the fame and money that might have been won by half a dozen, had he been parent to so many. But it will come right in the end. His consent once given for you to enter the ministry, and he will center all his ambition on seeing you the most celebrated divine of your generation."

John laughed, then looked grave.

"But I am not going in for celebrity, Uncle Robert. I only desire to win souls for Christ, and to so honor and glorify His name. I do not want to think, even, of any reward for myself, whether of fame or fortune."

"The true spirit of a true missionary," replied Uncle Robert, laying an affectionate hand on his shoulder. "Pray and work for the upbuilding of His kingdom, and if He gives you fame and wealth too, as He did to Solomon, accept them with gratitude, and let them redound unto His glory."

In August John went home, greatly strengthened in mind and body, and very eager to begin his studies. His parents, however, had resolved to make one more effort to persuade him to give up all ideas of the ministry, though he had not the least idea of their purpose. Coming in one evening from Rev. Ebert's with a catlogue of the college, he said: "Rev. Ebert says one year of study in the college will enable me to enter the seminary. That means I shall be ready for active work in four years. I am so thankful I made such good use of my time in school and also under Rev. Ebert's teaching."

"We hoped, my son, that with better health would come wiser and more sensible views for the future," said his father, slowly, as he looked up from his evening paper.

John looked from his father to his mother, whose face wore an anxious expression.

"Do you mean—O father, mother, you surely *do not* mean that you have just been holding me off—*deceiving* me, until you thought me strong enough to stand the shock of hearing the truth?"

"No, no, my son," cried his mother, starting up and coming quickly toward him. "We *did*

hope that we might induce you to change your mind; but—I fear we are to be disappointed."

"Oh, mother!" he said, in great distress, "I prayed so often and so earnestly that God would open a door for me to enter His service, and shall I refuse to enter it, now that it is open? Surely you will not refuse me to Him now, after He has given me back back to you from death?"

"See, here, my son," spoke up his father, a little sharply, for like most men, he hated scenes; "see here, my son, if a parson you are determined to be, a parson you must be, so there's an end of it. You and your mother arrange about your outfit—I'll see to your tuition and other college expenses, and then I'll wipe my hands of all responsibility."

"But not of me, father," cried John, joyfully, as he gave his father a very boyish hug. "I feel sure you will never be sorry—God won't let you."

"There, there! I'm thankful enough to have you spared to me to be willing to let you do almost anything, however foolish it may seem to me. So run along now, and tell your mother how many new neckties you will want. I suppose they will all have to be black or white now."

And he laughed as he returned to the reading of his paper.

After a short consultation with his mother regarding his wardrobe, he hurried away to talk over certain matters with Edith, to his mother's vexation.

"We'll have Edith More in the family yet," she grumbled to her husband.

"Well," he replied, philosophically if not very cheerfully, "I suppose we may as well resign ourselves to fate. John has a will of his own, and will have another fever if we refuse our paternal blessing."

"If it were only not Edith More."

"Now, my dear, why worry so about the future? At least he will not marry until after his ordination—four years or longer. He may fall in love with a hundred different girls in that length of time, and finally fix his choice on one far less desirable than Edith. After all, our chief objection to her is that her father is only a poor carpenter."

"That may be yours, but not mine. She is such a fanatic. I blame her for all John's obstinacy.

"Now, my dear, you do her an injustice then. John inherits his religious propensity. Why, there has been a preacher in every generation of our family. My grandfather was a minister and my Uncle John a foreign missionary. Then, you know, how brother Robert longed to enter the ministry, and how nobly he sacrificed his own aspirations to help our father. No, no, John comes honestly by his preference in a calling. Let us be just, dear, even when we do not approve."

In the meantime John was watching Edith's skilful fingers as she embroidered his initial in the last of the dainty, hemstitched handkerchiefs she herself had made for him.

"In two weeks I shall be in C——," he was saying. "I shall be glad; and yet, I shall miss all the dear home people."

"You will come home for Christmas. It will not be so long really, though I know it seems a year to look forward to."

"I shall give myself little time to get homesick," he said, thoughtfully. "I must work hard and faithfully to be ready to enter the seminary next fall."

"But you must be careful not to over-study. Take plenty of exercise and allow yourself enough hours of sleep. If you break down and die, or even are only compelled to give up your studies entirely, you will not be fulfilling God's will for you. You will need a healthy body as well as an educated mind to fit yourself for His service. You are not really strong yet, you know."

"You are wise and thoughtful as a mother, Edith," he said, with an admiring glance at the sweet, pure face, just then lifted to his. "I promise to be careful of my health. Rev. Ebert and I have planned out a daily regime. He knows all about the college rules and requirements, you know, and I do not expect to find many, if any, changes necessary in our plans."

"Where are your wandering thoughts today, John?" asked Hon. Horace Grieson, the next day.

John had come in a half hour before, and, finding his uncle busy with a client, had taken up a book and sat down to await his leisure.

"I have spoken to you three times without receiving an answer," he went on, as John slowly raised his eyes from the book, of which he had not turned a page in the last half hour, as his uncle well knew.

"I beg pardon," he said slowly. "What was it you said, Uncle Horace?"

(*Continued on page* 28.)

His Heart's Desire

BY CARLETON.

(Continued from November Number.)

CHAPTER IV.

A VISITOR IN THE HOME

ONE evening about a month after the evening League meeting, when Paul came in to supper, his mother handed him a letter. He opened it and read:

767 East Elm Street,
Portland, December ——.

Mrs. Elizabeth Cecil:

Your Uncle Henry would like to come to your house and have you forgive him and permit him to become acquainted with your interesting family. Will you grant him the privilege? HENRY AUSTIN.

He read it over a couple of times. He did not seem to grasp its meaning.

"You remember I said he would come to us?" she reminded him.

"What answer did you make?"

"The answer is here" and she opened the door into the living room and there sat Mr. Austin with a delighted little girl on either knee who seemed to be perfectly at home with him.

Grace looked up and seeing Paul she jumped to the floor and came running to him. "Oh, Paul, Paul," she cried, "we've got the dearest Uncle Henry. He has been telling us the nicest stories. You'll like him, I know."

Uncle Henry stood up. "Have you any room in your heart for an old, crotchety man, who late, but not too late, I hope, has learned to ask forgiveness, and is made happy by the love of little children?"

For a moment Paul could not reply. Thoughts went surging through his brain. Why had he neglected them so long? Why did he come to them now? But softly something seemed to whisper: "Forgive and ye shall be forgiven."

"Dear Uncle," he said, "we can surely have some love to spare for you. We can try to bring happiness to your coming years."

A very merry party it certainly was that gathered around that supper table. The long lost relative was fast becoming well liked, and he was very happy in the company of his niece and her children.

He asked Paul about the Junior League, and Paul told him of its progress and how it was holding the children. In conjunction with the helpers, he was constantly devising a new manner of presenting the Topic and supplemental work to the members. He told of the monthly meetings which were held during the week, how they were devoted to history, or geography, or a study of flowers, or the animals of our land; as Christmas approached, to making boxes ready to send to the mission schools. "We try to keep the children busy," he concluded, "in doing something for their own improvement, or in teaching them the art of real happiness, which always comes to those who try to make someone else happy."

Paul did not tell this, but Uncle Henry knew that it was due to his undaunted enthusiasm that permeated and vitalized the helpers, who, in turn, imparted it to the children, and thus made a success of the society. It was no wonder he was beloved by the little members. He knew every one of them by name, and was ever ready to listen to their eager questions and rejoice with them in their pleasure, or sympathize with them in their sorrow.

When Uncle Henry left that evening, as he said he must do, it was with the promise that he would return and spend the Christmas Day with them.

Unknown to any of the Cecil family, Henry Austin learned about all there was to know about them, and their present condition.

A week before Christmas there arrived at the little home an array of dainties such as the children had never seen before. A huge turkey, all the ingredients for a plum pudding, vegetables from the south and lucious fruits that must have cost a tidy sum, all as "a contribution to the Christmas dinner from Uncle Henry."

The children were nearly wild with joy,

"A real plum pudding we'll have," and Grace fairly flew to the door to tell Paul and Edgar.

"A turkey! The biggest you ever saw!" said Dorothy, her eyes shining like stars.

"And figs and raisins and grapes and—and —everything," concluded Grace, as she led the boys to inspect the contents of the box.

Paul looked at his mother, who sat in almost speechless surprise. "Did Uncle Henry really send these?" he asked.

"I think there is no doubt about it. Look at the card. He is surely trying to atone for the neglect of years. My only fear is that he cannot afford all these luxuries. He intimated

that he was not in very affluent circumstances."

The little girls did not understand what a sacrifice it might have been for Mr. Austin to send all these dainties. They reveled in the prospect of a grand and bountiful Christmas dinner.

"Let us hope," said Paul soberly, "that he did not deprive himself of any necessities to give us this."

Christmas Day brought Uncle Henry, and with him came more presents. A beautiful black dress and a soft gray cape for mother; a complete outfit, suit, hat, shoes, overcoat, shirt, scarf and even a dainty pin, for each one of the boys; a pretty dress, a new coat and nice warm furs, for Dorothy and Grace.

"Uncle Henry," demanded Mrs. Cecil, "can you afford to give us all these lovely presents without robbing yourself?"

He smiled a queer smile.

"I have saved a little during the years," he said evasively, "and while I do not want to buy your love, I want to give you these little remembrances in honor of the day, and to prove to you that I not only want your love, but that I love you all in return."

The tears were streaming down her cheeks. "If Walter were with us to-day I should be the happiest woman alive."

"We must be happy, anyway, to-day. Perhaps he sees and rejoices with us even though we cannot know it," said Uncle Henry softly.

The boys came to him. Paul spoke for both.

"Uncle Henry," he said, "I hope you will forgive me for ever holding one bitter thought against you. When mother first told me of you, I felt angry that you should neglect us so long; but mother showed me why I should not permit any such thoughts to come, and I succeeded in putting them from me. I am so happy now that she taught me the right way. You will love me, too?"

"My noble boys! The wonder is that you can really care for me, but I trust the confidence which you now have will never be betrayed by any act of mine."

Dorothy and Grace were upon him with a rush. Reaching down he put an arm around each little girl and drew them very close. "You love your old uncle?" he asked laughing.

"Indeed we do," they chorused, "we love him more and more every day."

Kissing each one tenderly, he let them go.

No home was brighter with Christmas cheer than theirs that day, and when they all attended the Christmas service at St. John's, and heard the wonderfully sweet old story retold in song and narrative, each heart sang a song of thankfulness for the glorious gift the Christ-child had brought to each one of them, and for all the earthly blessings of the day and the love and presence of one who was lost so long and now was with them again.

The collection for the Orphans' fund was the largest that year that St. John's ever had. No one seemed to know just how it happened, but when Paul told the family the amount, Uncle Henry said with his queer smile: "Perhaps some one was especially and truly thankful for all the good Father had given him during the past year."

(To be continued.)

Sunday Afternoon

Yes, leave it with Him,
The lilies all do,
And they grow—
They grow in the rain,
And they grow in the dew—
Yes, they grow,
They grow in the darkness, all hid in the night;
They grow in the sunshine, revealed by the light;
Still they grow.

The grasses are clothed
And the ravens are fed
From His store;
But you, who are loved
And guarded and led,
How much more
Will He clothe and feed you, and give you His care?
Then leave it with Him; He has everywhere
Ample store.

Yes, leave it with Him,
'Tis more dear to His heart,
You well know,
Than the lilies that bloom,
Or the flowers that start
'Neath the snow.
What you need, if you ask it in prayer,
You can have it with Him, for you are His care,
You—you know.

—British Weekly.

Luther League Topics

First Week after Easter. March 30, 1913.

Early German Lutherans in the Middle Colonies

By Rev. George H. Trabert, D.D.

Luke 11:29-36.

Fifteen years after the discovery of America Dr. Martin Luther began the great work of the Reformation. This claimed the attention of the German people to such an extent that they had little time to think of adventure into a new country; besides, they were not a maritime people. While Spaniards, French, Dutch and English were planting their colonies, the Germans attended to their domestic affairs. It was over a century after the Diet at Worms, when the Lutheran faith was well rooted into the hearts of the people, that the first Lutherans came to this Western country, and they were Dutch from Holland. Twelve years later came the Swedes. After the Thirty Years' War, which began in 1617 (one hundred and thirty-five years after the discovery of America), the country was in such a terribly sad condition that there was no ambition to emigrate, so that few Germans came to these shores before 1683, nearly two hundred years after its discovery.

They did not come in large colonies, but as individuals or single families, or in small groups which were scattered, so that there was no German congregation organized before the beginning of the eighteenth century. The first congregation was no doubt organized in eastern Pennsylvania in what is known as Falkner's Swamp (New Hanover), the first pastor of which was Rev. Justus Falkner, who was ordained in the Swedish church at Wicaco in 1703, the first Lutheran ordination in America.

The first large colony of Lutherans from Germany, as well as a subsequent colony, that came to America, was the result of persecution. It was the deep religious character of the German Lutherans that caused them to hold tenaciously to the faith, being willing rather to suffer exile from their fatherland than to give up the principles of the Reformation. They, with Luther the great Reformer, held fast to the Word, and for that they were willing, if need be, to die. The first great colony came from the Rhine country, the Palatinate, fleeing from persecution to England, from whence they came to America and settled in different localities from North Carolina to New York, the great majority going to the latter State, under the protection of Queen Anne of England.

The vanguard of those persecuted pilgrims came in 1708 and were settled on the Hudson. They were from the beginning, if not always regularly, at least at intervals, served by faithful Lutheran pastors. Their first pastor was the Rev. Joshua Von Kocherthal, who died in 1719. The main body of Palatines coming two years later did not fare so well, but suffered great hardships, which constrained many of them in 1723 to wend their way through the primeval forest to Pennsylvania, where they settled on the Tulpehocan. About 1710 a company of German Lutherans settled in North Carolina, which was almost exterminated by an Indian massacre. A few years later another colony settled in what is now Madison County, Va. They organized a congregation, but for sixteen years were without a pastor, when in 1733 they were found by the Rev. John Casper Stoever, Sr., who became their first pastor. Mr. Stoever had come to America in 1727. In 1734 he returned to Europe in order to collect money to build a church, and secured a considerable sum. He also succeeded in securing a young minister, who arrived in 1736 and took charge of the congregation. Two years later Mr. Stoever set out on his return journey, but died at sea.

Lutherans from different parts of Germany spread all over eastern Pennsylvania, which received most of the German immigrants after the sad experience of the Palatines in New York. But there were few faithful pastors to look after their spiritual wants. They generally brought their devotional books, the Bible, Hymn Book and Arndt's "True Christianity," but the children of many remained unbaptized until some minister happened to come along, which frequently was an adventurer without the grace of God in his heart. In 1728 a theological student, Johan Casper Stoever, a son of the one before mentioned, arrived. He was a young man full of zeal, and although he was not ordained, he soon set out to hunt up the German settlements. He was an indefatigable missionary, traveling from place to place through the primeval for-

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 35 by Luther League Review, Box 876, New York, N. Y.

est, often for scores of miles. He organized congregations in many places and began the church records, being very accurate in his entries. He was ordained in 1733 by Rev. Christian Schulze, who had arrived from Germany that year and organized the congregation in Philadelphia. Mr. Stoever had organized a number of congregations as early as 1730. He preached at York, Lancaster, New Holland, Muddy Creek, Tulpehocan, Lebanon and other places in Pennsylvania. He died at Lebanon on Ascension Day, 1779, while administering confirmation. His grave is about four miles from Lebanon at what is called the Hill Church.

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Second Week After Easter. April 6, 1913.

Why Have a Creed?

Romans 10:8-10; I Peter 3:15.

Topic reviewed by Rev. Paul W. Koller.

This question is often asked. Sometimes it is asked honestly by those who really want to know the value of a creed to church and individual. At other times it is asked by those who are trying to belittle the importance of the ancient creeds of the churches, and delude Christians with the idea that to be a broad-minded Christian one must not be bound by anything so narrow as a creed.

The great churches of Christendom, however, have always felt the necessity and appreciated the value of a creed. This perhaps is the great practical reason "Why we have a creed." This, however, is not the fundamental reason. That is to be found, I believe, in the fact that human beings must have beliefs, and that God requires us to confess them. Our scripture lesson speaks of this. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead thou shall be saved."

There are therefore two great things in a creed.

1st. *Belief.*

The Nicene and Apostles' Creed open with the words, "I believe. Everyone who professes to follow Jesus Christ not only believes in Him, but must of necessity believe certain things about Him. So we believe that He is the Son of God, that He was born of the Virgin Mary, that He was crucified, dead and buried. We believe also that He rose again the third day, as He said He would. No true Christian can help believing these things about Christ. The very fact that we are rational creatures makes it necessary for us to have thoughts and ideas about Him in whom we have put our trust.

In the same way we believe certain things about the church of Christ to which we belong. We cannot help doing so. A creed therefore in its first part is not something vague or uncertain or a bundle of narrow laws laid down by men. But it is what men and women believe.

2d. *Confession.*

The second thing in a creed is confession. It only becomes a creed in the accepted meaning of the term after it has been confessed. Thus Luther defines a creed as "A short statement of doctrines believed and confessed."

This is meeting our Master's requirement. He asks that those who have faith in Him, and believe that He is the Son of God, and that He rose from the dead, confess that belief before men. The confession must not be withheld.

There is nothing mysterious or narrow about the creeds of the church, as the Nicene, the Apostles, or our own Augsburg confession. Christian men believed what they contain, and coming together in council decided that they would thus express what they believed. The church could not have held together otherwise or the true faith preserved. Men and women who talk about the blessedness of a creedless church, do not know what they are talking about. There could not be a Christian church without a creed. Let us pray that these lessons of the creed may bring a deeper appreciation of its value and a closer adherence to its truths.

Questions.

1. What are the great creeds of the Christian Church?
2. What made them necessary?
3. Of what value have they been to Christianity?
4. What harm would come if we did not use the Apostles' Creed?
5. Could the church of Christ exist without a creed?

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Third Week After Easter. April 13.

Woman's Home and Foreign Missionary Societies of the Lutheran Church

The Woman's Home and Foreign Missionary Society of the General Synod was organized June 10, 1879, to co-operate with the

Boards of Home and Foreign Missions and Church Extension. Its present membership is 39,763, of whom 5,889 are identified with young people's societies. The society supports twelve missionaries in India, three in Africa and thirty-nine on the home field. In India some ten thousand people come under the influence of Christianity every year through its medical work. There are 1,413 girls in its day schools, 185 in the two boarding schools, 1,083 in Sunday schools and 1,584 pupils in zenanas. In Africa the society supports the E. V. Day Memorial School, with 77 pupils. The home missions of the society are scattered from the Atlantic to the Pacific, and include a port missionary at Philadelphia and special work among Italians at West Hoboken, N. J.

The woman's work in India is equipped with splendid buildings, several of which have been dedicated within the last year or two. The Sylvanus Stall building has been pronounced the finest of its kind in South India. The Children's Ward of the Guntur Hospital is a gem of beauty, and the splendid new Nurses' Home meets a long felt need. A Converts' Home at Guntur and a hospital at Chirala are under course of erection, also a new building for the Girls' School in Africa.

The society has never been limited in its opportunities for service. Its failures have been in its inability to meet the demands upon it for workers. For three years there has been a call for a trained nurse for the Guntur Hospital and still the call is unanswered. Physicians and teachers are needed to maintain and hold the work already in hand. Missionaries are needed for the Home field. Where are these workers to come from? There is but one answer, and that is from the ranks of our young people's societies.

The mission fields of the world present marvelous opportunities to young men and young women to-day. The door has been opened and the way is clear for aggressive service. Where could a young woman make her life tell for more than among the great throng of patients who come to the Guntur Hospital? Can one imagine a greater work than that of helping to train the women of a nation to be Christian home-makers, mothers, teachers and Bible women? Oh! it is wonderful to be young to-day with all the opportunities for Christian service. Luther Leaguers, let the Woman's Home and Foreign Missionary Society help you to the highest and most satisfying calling which comes to mortal man.

Women's Federation of the General Council

Like the Luther League of America, and like both its sister missionary societies represented in this three-fold article, the General Council Federation is doing its very best to promote a systematic, careful, earnest study of those two pre-eminent subjects which are far and away beyond all comparison, the greatest that can engage human thought. The first and foremost is the Divine Word, the living oracles of God, as applied to the extension of the Kingdom. The second we regard as inseparable from this (hence the two are really one, and let no man put them asunder), viz.: the Mission Enterprise in all three of its spheres, home, foreign and inner (here the *three* are in one), as being the Bible in action.

Those Summer Schools which are now being urged on every Synodical territory, for enjoying such studies, Biblical and missionary during a vacation—holiday week of next July or August, in conjunction with an expensive open-air outing at some pleasant resort, with plenty of healthful recreation and most congenial comradeship—these Summer Schools will doubtless prove the most attractive of our Federation movements at the present time which I can pick out, for interesting such young folks as are vivacious and keen in a paragraph as brief as this.

Since three bites have to be made out of the one cherry of this week's page, each of the three must be satisfied with a little. I will be quite content with the little which is my share, if this single word-couplet "Summer School" shall lodge in your remembrance so firmly that you cannot forget it or neglect to take advantage of it, when the vacation season comes. If all Luther Leaguers would lend their hearty co-operation, both for their own sake and the sake of the cause, what an impetus would be given to starting the ball rolling in every Synod!

There is no room to say more. Your best plan for getting an adequate and correct idea of what the Federation itself is, in all its manifold departments (Indian, Japanese, Porto Rican, American, Slovak, Italian, mission study, literature, junior societies, foreign post cards and laces, pictured traveling exhibit, etc.) will be to spend two memorable convention days with us at Toledo on the 17th and 18th of next September.

The Woman's Missionary Conference of the United Synod of the South

The Woman's Conference of the United Synod counted only six candles at its last birthday celebration in Atlanta, Ga., in November, 1912. It was born in Dallas, N. C., in 1906 and, having passed through a happy, healthy infancy, it is facing its work vigorously, led on by a vision of opportunity for great service. About thirty years ago the first Lutheran Woman's Missionary Society in the South was organized. A few years later several Synodical Societies were organized. They were pioneers in missionary work in the days when there was not only indifference but actual antagonism in missions. They built churches in needy fields in our Southland, gave support to home missionaries and supported the beginning of Lutheran mission work in Japan.

The General Conference was organized to render the work of the societies more effective. It neither collects nor disburses missionary funds, but devotes all of its energies to creating a genuine and abiding missionary interest through missionary education. So far most of its work has been done with printer's ink. During its short life it has printed almost a half million pieces of missionary literature, which have had a circulation extending from Canada to the Gulf and from the Atlantic to the Pacific—far beyond the bounds of United Synod territory. Complete programs for twelve meetings each year have been put up in "ready to wear" packets, and similar packets for Children's Societies have been furnished. The next advance step, for which provision is now being made, is the issuing of twelve missionary programs for Young People's Societies for 1914.

It is impossible to tell what the women's societies have done in a financial way, as much of the work is done through the congregations and synods. The senior missionary in our Japan field, Dr. C. L. Brown, is supported by three Synodical Societies, and the Children's Missionary, Rev. A. J. Stirewalt, is supported by contributions of children's societies. Two women missionaries are to be added to the force in Japan, their support having been guaranteed by the women and young people.

At the last session of the United Synod request was made by the Board of Foreign Missions, through the United Synod, for the appointment by the Woman's Conference of an advisory board of women, which points to greater unification of the work rather than a dual system of missionary administration.

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Fourth Week after Easter. April 20, 1913.

Twenty-fifth Anniversary of the Luther League Movement

Organized April 19, 1888, in New York City.

Joshua 4:1-9.

The Occasion.

The Luther League is the expression of the desire of the young people of the Church to develop their spiritual life, increase their efficiency and render effective service in the building up of the Kingdom of God in the world. To retain the great army of young Lutherans and develop their latent energies were the praiseworthy motives of those who were responsible for the conception of the League.

The Basis.

The Luther League is a Lutheran organization. It does not recognize synodical lines; neither does it teach a disregard for them. Based upon the unaltered Augsburg Confession, it stands upon a platform where all *good* Lutherans feel at home; and realizing the conditions in which Lutherans in America find their Church, its aim is not to emphasize differences, but to discover that which is common to all.

The Aim.

The aim of the League is to furnish a training which should correspond in some degree to the industrial training of the day in secular pursuits, and fit our younger Church members *by work for work* in the Master's Vineyard. If we are to have active and efficient workmen in the Church in the Future, it is very necessary to give to those who are just beginning the Christian life some definite Christian work to perform. As a training school for young workers the Luther League is a most important factor to be considered in estimating the future forces of the Church.

Spirit and Methods.

It has been the design of the leaders of the Luther League from the beginning to keep the movement near the Church. In fact, it is the Church working in and through and for its young people. The relationship is as intimate and vital as is the Infant Department to the main Sunday School. "Of the Church, by the Church, for the Church," is the motto

of the League. Carried out, it cannot fail to secure the closest relationship and render the League a most helpful agency in the work of the congregation.

The methods employed by the League, while in a measure catering to the spirit and inclinations of the young people, so as to interest them in and hold them to the Church, have much higher purposes in view. Skilled leaders, conservative and progressive in spirit, have wisely planned to convert our young people into an organized company, helpfully active and actively helpful in every department of the Church's life. Wherever the methods prescribed by the League have been brought to their highest perfection we find the young people all "enlisted," "drilled" and "detailed" to do "special duty."

Results.

Lutherans are not given to boastful self-praise. Yet those who met in preliminary committee on Washington's Birthday, 1893, and after prolonged discussion, with not a few misgivings, issued the call for the first State Convention of Lutheran Young People, can be pardoned if they point with pride to the fact that within the space of a very few years there were more State Luther Leagues by half than there were committeemen at Albany, February 22, 1893.

The members of those six original societies who organized the Central Association of New York City, April 19, 1888, can with still greater pride point today to the Luther League of America, with its State, District and Local Leagues in all branches of the Church and sections of the country, and exclaim: Behold what, with the direction of the Divine Spirit, are the wonderful results of the young people's work in our beloved Church.

But if there were nothing more than numbers and enthusiasm to show, the League would certainly be an empty organization, increasing in size, but decreasing in value, like the unit back of which the mathematician continues to add ciphers.

Results, however, are in evidence not only indicating great fruitfulness, but a healthy and superior quality of fruit as well.

When the Luther League was begun the keynote which was struck was loyalty. The growing appreciation of the beauty and completeness of the Church's doctrine, the glories of her history, her present greatness and future possibilities, as the fruits of this principle in the League, is of inestimable value to the Church.

But the Luther League movement is not merely an emotional, but pre-eminently an educational movement. The Luther League wisely says: "Young Lutheran, know thy Church." The interest in literature awakened in the young people by the League is not dying out.

The few reading courses and meager reports are no criterion. Young Lutherans are awakening to an appreciation of their Church's history; are cultivating a desire to know her achievement, her doctrines and her mission. Lutheran books are not growing dusty on the book shelves, and Lutheran literature, read and assimilated, will develop a generation of young Lutherans who are worth their weight in finest gold.

The natural reflection of that loyalty and knowledge which are bearing abundant fruit in largely increased activity in both local and general church work is seen in more earnest prayer and effort. And this is the final and gratifying result which is being attained in fullest measure wherever the League is making its influence to be felt. Hearts to love, minds to know and hands to work for the historic Church of the Reformation are in evidence as the direct results of the Luther League. Beautiful to look upon, her children of the League propose that her future shall be still more glorious.

Attitude of the Church.

That which is new must demonstrate its value before it is welcomed in a great conservative body like the Lutheran Church. The usefulness and desirability are beyond question. Open hostility has disappeared; encouragement and co-operation are increasing. It remains for all to unite in the zeal of the young and see that their zeal be held in the channels which have been cut out by the Spirit of God, and carefully directed to the work that God commands in the spirit that He gives. Then shall the power of our youth, directed and tempered by the wisdom of those whose advice and leadership they ask, help the Mother Church of the Reformation to fulfill the mission God and man expect her to accomplish in conserving, preserving and extending evangelical faith in liberty loving America.

Fifth Week After Easter. April 27, 1913.

The Salzburgers in Georgia

Topic reviewed by W. J. Finck.

The story of the Lutheran Salzburgers in Georgia has inspired the hearts and pens of many friends of justice and righteousness for many years. Persecuted to death or exile by a ruler, who felt that he was honoring God by his determination not to have a single non-Catholic in his realm, they sought refuge in the neighboring country of Protestant Germany. Here many of them settled in the cities of Bavaria and Wurttemberg or accepted the invitation of King Frederick William of Prussia to settle in his kingdom, or hailed with delight the call of the benevolent Christians of England, who invited a small number to help to colonize the newly established province of Georgia under General Orglethorpe.

The great anniversary day of the arrival of the first pilgrims is March 12,1734. How happy they were when even in the midst of great privations their rude homes were built in their dear Ebenezer. They had found religious freedom, and under the leadership of their two pastors happiness had at last come to them.

To the time of the Revolution they formed one of the most successful religious colonies in America. It was preserved in its original idea of settlement and undisturbed by distracting outside influences longer probably than any other religious community in the New World. While other colonies were disturbed and often scattered by the Indians or broken up by internal distractions, Ebenezer prospered in its material affairs and especially in its spiritual condition. Oglethorpe befriended them as long as he had anything to do with the province of Georgia, and, like the Swedes on the Delaware, they enjoyed the good will and friendship of the Indians. From Halle, the great center of foreign missions, came an unceasing stream of help in the form of pastors, doctors, colonists, books, implements, money, food, clothing and medicines. Whitefield was also a great friend and assisted in the building of their orphanage and churches, sending them bells and hardware, besides gifts in money. The orphanage dedicated January 10, 1738, was the first Protestant institution of the kind established in America. It was an inspiration to Whitefield and two years and a half later he opened his "Bethesda" some ten miles outside of Havannah.

For the first forty years Salzburgers never had fewer than two ministers to serve them and during the period of their greatest spiritual prosperity they had three. They were men of piety, learning, loyalty to their Lutheran church and earnest devotion to their Master. They devoted themselves heart and soul to the material and spiritual interests of their "dear Salzburgers." They were their preachers, pastors, teachers and leaders. Each one gave his life to the work. Not a one of them ever longed for the comforts and conveniences of the old fatherland. They felt at home only at their post of duty in Ebenezer.

New Ebenezer with the Jerusalem church always remained the center of the settlement. From this center three other churches were established and served besides the city of Savannah. Here their first church, a frame building, was dedicated October 1, 1741. This was enlarged and repaired and made to serve their purposes till 1767, when they began to erect the landmark they have left the present generation, the large and substantial brick church. One of their faithful pastors died while the building was in course of construction. This retarded the work and two years passed before it was completed. It was a tremendous undertaking for those days and women and children helped in the work of making the bricks and carrying them to the masons working on the walls. They made the church seventy feet long, fifty feet wide and twenty inches thick. No wonder they have withstood the assaults of three or four armies and weathered the storms of almost a century and a half.

These four ministers—do you not think that loyal young Luther Leaguers ought to know and remember their names? At least let us print them once more out of gratitude. They are Bolzius, Gronau, Lemcke and Rabenhorst. A neat marble statue has been erected by grateful descendants in the Jerusalem cemetery, and a substantial brick memorial church has been erected in Springfield, the county seat of Effingham, to perpetuate the memory of these loving and loyal pilgrims of the Lutheran church. Honor their memory and emulate their devotion to their Church and Master.

March

"The stormy March is come at last,
With wind, and cloud, and changing skies;
I hear the rushing of the blast,
That through the snowy valley flies."

—Bryant.

First Sunday after Easter. March 30, 1913.

Early German Lutherans in the Middle Colonies

HINTS FOR LEADERS.

Luke 11:29-36.

Instrumental music. Hymn 43.
Psalms 24 and 67 (read responsively). Gloria Patri.
Lesson Luke 11:29-36 (read by the leader).
Collects (opening service in Topics).
Hymn 177. Solo (previously arranged for).
Have two persons prepare papers on "The Concord," "The German Mayflower" and on Francis Daniel Pastorius.
In Pennsylvania study about the Germans in Pennsylvania, ditto in New York, New Jersey, Maryland, Virginia, North and South Carolina, Georgia and New England. Appoint some one to summarize discussion in Topics and another the REVIEW.
Recitation (selected).
Hymn 140. Prayer. Benediction.

First Sunday after Easter. March 30, 1913.

Early German Lutherans in the Middle Colonies

HINTS FOR LEADERS.

St. Luke 11:29-36.

Hymn 17. Psalm 72. Gloria Patri.
Scripture Lesson from Heb. II (responsively).
Prayer by leader, or some member who has been notified. Hymn 204.
Sketch of Rev. Henry Melchior Muhlenberg. Hymn 212.
Sketches of preachers in New York, Pennsylvania, Maryland and Virginia from 1728-1800.
Hymn 45. Lord's Prayer. Silent Prayer.
NOTE.—The life of Henry Melchior Muhlenberg has been issued by our Publication Boards in an inexpensive form. The Berks County District Luther League in 1902 printed a pamphlet, entitled "Lutheran Ministers of Berks County," written by Rev. J. W. Early, of Reading, Pa. The Pennsylvania German Society, of which Prof. G. T. Ettinger, Ph.D., of Muhlenberg College, is the secretary, published, in Volume 20, a very interesting article containing sketches of a number of early Lutheran ministers. From these several publications facts can be obtained for the sketches suggested in the foregoing.

Second Sunday after Easter. April 6, 1913.

Why Have a Creed?

HINTS FOR LEADERS.

Opening service from Luther League Hymnal.
Hymn 18. Psalm 67. Gloria Patri. Collect. Scripture Lesson to be read by leader. Rom. X, 8-10. 1 Peter 3:15. Hymn 169.
Discussion opened by leader with a two-minute talk on "What Is a Creed?"
Presentation of Topic. (A five-minute talk or paper on each paragraph by different members. Previously arranged for.)
Summarize discussion in the REVIEW.
A summing up of the Topic by the pastor.
Closing service. Hymn 170. Aspostles' Creed. Benediction.

Third Sunday after Easter. April 13, 1913.

Woman's Missionary Societies in America

HINTS FOR LEADERS.

(Lutherans) Matt. 12:2-4; Ex. 15:20-21.

Hymns 157, 217. Psalm 67.
Collect for ministers of the Word. Hymn 193.
Dialogue—At this poor, dying rate.
Have several young people gather as for a missionary or Luther League meeting and in a disheartened way speak of their society, wondering why the three or four others who had promised to take part are not present. After discussing various plans, the president suddenly has a new idea and pins a slip of paper on each on which are the letters N. S. D., telling them they will form a secret society. The letters stand for Never Say Die, and those of the inner circle are to tell the others how much they missed by not being present and thus by their own enthusiasm inspire others to attend. Have bright young people to take the part, having previously rehearsed.
Hymn 190 Closing service. Hymn 24.

Fourth Sunday after Easter. April 20. 1913.

Twenty-fifth Anniversary of the Luther League Movement, New York, April 19, 1888

HINTS FOR LEADERS.

Joshua 4:1-9.

Hymn 43. Psalm 46. Gloria Patri
Prayer. Scripture Lesson, Joshua 4:1-9. Hymn 45
(The foregoing in charge of the leader.)
Paper: "Origin, Development and Progress of the Luther League." (See Handbook and the Supplement.)
Paper: "The Aim, Spirit and Methods." (See Handbook, pages 22, 23.)
Special music.
Have two persons appointed, one to summarize discussion in REVIEW, the other discussion in Topics.
Rally Hymn 135.
Remarks by president of the League. Hymn 140.
Paper: "The Individual Society." (Handbook, pages 47-49.) Make all papers short.
Lord's Prayer. Hymn 136. Doxology. Benediction.

Fourth Sunday after Easter. April 20, 1913.

Twenty-fifth Anniversary of the Luther League Movement

HINTS FOR LEADERS.

Joshua 4:1-9.

Hymn 53. Psalm 122.
Scripture, Eph. 6:10-19 (responsively).
The Aspostles' Creed. Prayer. Hymn 43.
Paper: "Beginning of the work."
Paper: "Organization of Luther League in 1888."
Hymn 135.
Paper: "Our Ten Conventions."
Paper: "Aim, Set and Work Accomplished."
Paper: "The Future."
Hymn 218. The Lord's Prayer. Silent Prayer.

Fifth Sunday after Easter. April 27, 1913.

The Salzburgers in Georgia

HINTS FOR LEADERS.

II Cor. 8:1-9.

Have three persons, posted beforehand, give short talks on the following lessons to be learned from the Salzburgers: (1) Willingness to give up all, if need be, for Jesus' sake. (2) Trust in God for everything needed. (3) Joy in the midst of hardship and privation. All hymns from the Luther League Hymnal.
Hymn 20. Hymn 151. Psalm 46 (read responsively). Gloria Patri.
Scripture: II Cor. 8:1-9 (read responsively). Prayer. Hymn 236.
Topic explained by the leader. Hymn 162.
Three short talks as suggested above. Several sentence prayers requested by the leader, either to be given voluntarily or requested beforehand, if members are timid.
Open meeting for voluntary remarks, if there is time. Announcements.
Hymn 135. Luther League Rally Hymn. Benediction.

—

Our Cover Design

The drawing for the cover design used on this our Easter number was kindly furnished by Miss Bertha Neef, a member of the Luther League of Grace Lutheran Church, of Omaha, Neb. We acknowledge with grateful appreciation this kind contribution of our fellow member and express to her the thanks of our readers.—EDITOR.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE

Luther League of America

IN THE INTERESTS OF

The Lutheran Church and her Young People

Edited by E. P. EILERT

WITH

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I. S. RUNYON, New York, N. Y.
LUTHER M. KUHNS, Omaha, Neb.
C. ELVIN HAUPT, Lancaster, Pa.
J. M. REYNOLDS, Valatie, N. Y.

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Luther League Review,
P. O. Box 876, New York.

Entered at the N. Y. Post Office as Second Class Matter. Publication Office, 216-218 William Street, New York

Editorial

Christ the Lord is risen to-day,
Sons of men and angels say.
Raise your joys and triumphs high;
Sing, ye heavens, and earth reply.

Welcome, Thou Victor in the strife
Welcome from out the cave!
Our God is with us, we exclaim,
We fear our foe no more.

For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

The Easter Fact

It is the resurrection of Jesus Christ from the dead that makes our religion worth while. It speaks of vanquished sin and the power of righteousness. What comfort or hope could there be in life while facing the awful certainty of death if there were no resurrection? The Easter fact is the resurrection of Jesus Christ from the dead. Therein introduces a magnificent sermon on the voices out of the grave in the following masterly language: "And there was Mary Magdelene and the other Mary sitting over against the sepulchre. The great offering was completed. In His tomb lay the Divine Dead; the stone was rolled before the door; the shadows of night had already settled upon Jerusalem, Mount Olivet, and Golgotha. There sit two women, vailed in the darkness of night, and in the deeper darkness of their own sorrow. They sit by the grave. They cling to the spot which inclosed all that was left to them of the best beloved of beings. The night grows darker and darker; the stars step forth, and look down upon the Holy City; then the two Marys arise and take their departure from the grave, with a long, long, lingering look behind. And now, it is alone, in the midst of the darkness, watched only by the host of unseen angels. * * * Go ye also, hence; sit down by the grave; that fresh one, or that already moss-covered one, which incloses the remains of those unspeakably beloved by you. Hasten not away; linger there! Listen! There rises voices out of those graves, which impart to you weighty instruction. And what do they teach? A twofold and difficult art. First, how we should die; and secondly, how we should live." The darkness of that eternal midnight of the grave is gone and gone forever with the dawning of the light of a new day in Jesus Christ.

Never was the darkness of the world so dense as on that first Good Friday. Never was silence so profound as on that day when Christ was within the tomb. Never was light

more radiant than on the Easter morn when Christ burst the bars of death and triumphed over the grave. The revelation of the day following the Sabbath told a story of triumph. Christ was triumphant. The joy of his disciples knew no bounds. Faith that had been lost, hope that had fled, the disciples that had doubted and had been scattered, and the thought that 'it indeed was finished' had been accomplished, were all changed through the power of his resurrection. It revealed the power of victory; it brought the light of glory."

The Easter fact has a value for us worthy of all appreciation. We discover it by recognizing how all the questions of humanity are solved by the open grave of our Master. The power of the resurrection is the power of a fact. There is no event so well attested as this in all history. No event in the history of the world has so triumphantly and successfully, through the centuries, withstood the test of the vilest, keenest, and most determined criticism, as the fact of Christ's Rising from the Dead. It carries with it the force of a powerful fact. It brought joy, comfort, peace and hope to the hearts of His disciples. It has entered permanently into the whole structure of Christian faith and practice. If Christ be not risen, then is our preaching vain, and our faith is also vain. Every Christian doctrine in some way or another is related to it and is affirmed by it. The indisputable fact had a compelling influence upon the lives of Christ's disciples. Recognition of the power of this fact is felt in the whole current of the history of Christianity from that day until now; and, in this stupendous fact, Christians live and rejoice.

—

Great stores of undeveloped power are to be found among the young people of our churches. To many of them religion, too, nearly approximates a dead asset, of little value to the busy world because it is of no practical benefit to anyone else. Until the young people learn to live for the blessing and uplifting of other people, the noblest Christian powers they possess never will be aroused. Among young people there are great resources for Christian work, and a little judicious training would secure for every congregation their splendid service. Great stores of social power is theirs—undeveloped, but of great value to the church in these days, under our present conditions. They have great undeveloped benevolent power. Wholly inactive and dormant, this power might easily be influenced for the largest things for the church. If the undeveloped benevolent impulses of the young men and women of our church were intelligently aroused in interests for the church, how much richer in every way the church would be. Observe the word "intelligently." This is important. Young people are not willing to be "hacks" to assume the responsibilities rightly belonging to their elders in all benevolent operations of the church. The aggregate of the sums the young people can give, and willingly, would prove immense; and with advancing years and increased wealth they would conscientiously give still larger sums. The most skeptical, as well as the most conservative of our people, cannot be obtuse to the unused power of the young people of the church. It is the business of the Luther League to develop these powers, to call and marshal the young people of our church to an intense fidelity, and to elicit from them a more active service for the Lutheran Church.

—

Many of our societies have made very gratifying and earnest efforts to raise the standard of their work. More active work is being done by individual members of our Leagues than ever before. Numerous instances could be mentioned where societies have aided individuals and also struggling congregations. Provisions have been made by some societies for bettering their religious services. Among others the missionary spirit has been especially active. Earnest efforts, too, have been put

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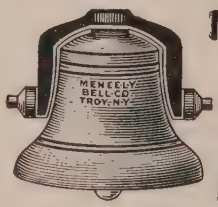
forth by others and with good results for securing increased church attendance, especially at the evening service; and pastors are rejoicing in growing congregations of young people at their services at night. In many instances pastors are lending their powerful and effective aid to the cause of the young people with reward for their labor. Certainly no better evidence of sincerity in the work could be given than this willingness on the part of the young people to aid the congregational life of their church.

Idle loiterers on the world's highways need not wait for an inspiring idea or a worthy cause. Magnificent opportunities and most promising futures are present, if there is only the spirit to reach out to seize them. A glorious history of achievement is only waiting upon the willingness to be grasped. These are at our hands. Young people do not want for either a worthy cause or an inspiring idea. These are within their reach. The three things that will count for much are a spirit of true consecration upon the altar of the church; indomitable energy put forth in her behalf; an unswerving zeal for her advancement, and strict loyalty to her faith. Opportunities for the exercise of these elements conditioning success have no more convenient season than the present. Questionable amusements which lead away from the service of the church, improper associations which create laxness in a true regard for the obligations due the church, and disinclination to pray and study, the Bible, may fritter away or entirely lose the opportunities before us like an open door. Such things produce a spirit of apathy and indifference, and cause those who indulge in them to neglect the highest interests of their spiritual life. For this there is no remedy so sure and effectual as that of being busy about our heavenly Father's business. It is the cure that comes from following Christ's example.



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Our Churches and Institutions

In Some of Our Large Cities

New York.

—Dr. Remensnyder offered the prayer at the banquet at Sherry's on Washington's Birthday at which forty peace societies in the United States presented gold medals to President Taft.

—The General Synod Publication Society will open a branch store in this city.

Philadelphia.

—Bethel Church reduced its mortgage debt by about $14,000 in 1912.

Chicago.

—During the past year the inner mission work, under the conduct of Missionary Tengewald, has been prosecuted with great vigor and success. About ten thousand dollars toward its support has been received and the interest in that work is steadily increasing. At its recent meeting the board elected the following officers: Rev. J. N. Brandelle, president; Rev. T. S. Johnston, vice-president; Rev. Dr. Hegstrom, secretary; Missionary Tengwald, financial secretary; Mr. N. A. Nelson, treasurer.

—Trinity Church, Swedish, was organized by a group of thirteen people, February 28, 1883. The anniversary was celebrated by the congregation, February 27 and 28. The Church will build a pastor's residence to commemorate the event. The congregation now numbers 1,500.

Pittsburgh.

—The laymen of the Pittsburgh Synod, General Council, have decided to raise a special fund of $10,000 to relieve the financial situation in the Synod which has become somewhat strained on account of the rapid growth of the Synod's work.

—Rev. George J. Gongaware, D.D., has resigned the pastorate of the First Church to accept a call to St. John's Church, Charleston.

—The twenty-fifth anniversary of the Bethany Church, E. E., was observed with special services from January 26 to February 2.

—Rev. Alfred Appel has resigned the pastorate of Gustavus Adolphus Church to accept a call to the Church of the Messiah, Burlington, Iowa.

Washington.

—Luther Place Memorial Church, Rev. Henry Anstadt, pastor, will celebrate its fortieth anniversary by special services on March 9, 10 and 11.

Baltimore.

—The Church of the Reformation, Rev. William E. Brown, pastor, will celebrate the twentieth anniversary of its consecration, May 4.

Denver.

—Rev. W. S. Oberholtzer, of Albuquerque, New Mexico, has accepted a call to Trinity Church, Barnitz Memorial.

Wheeling.

—Rev. O. G. Dean was installed pastor of Trinity Church, February 2.

—St. John's German Church, an independent congregation of this city, has begun to conduct its evening service in the English language, using the common service.

Erie.

—The bequest of $10,000 from the estate of A. F. Dobbler has been received by the Lutheran Orphans' Home.

Columbus.

—St. Paul's Church, Rev. J. H. Schneider, pastor, has sold its property for $24,500 and will build in another section.

Des Moines.

—Lutherans of this city are leading a movement to place a portrait of Martin Luther in the State Historical Building where hang the pictures of many distinguished leaders of time past. The portrait will be painted by Anders Zorn, of Stockholm, who will receive $1,000 for the work.

—The General Synod Publication Board has elected Rev. Charles P. Wiles, of Washington, D. C., to the office of editor of Sunday school literature to succeed the late Dr. Charles S. Albert.

—The Lutheran Brotherhood of the General Synod will hold its second biennial convention in Cincinnati, May 12 and 13. At the close of this convention a special train will leave for Atchison, Kansas, carrying delegates to the convention of the General Synod which begins May 14.

General.

—Rev. John F. Fedders, the newly elected literature secretary of the Luther League of America, has begun his work at Racine, Wis.

—The Rev. J. P. Kretching, D. D., on account of ill health, has resigned as pastor at New Germantown, New Jersey. He had served this field for more than thirty years.

—The Rev. J. Eugene Dietterich, D. D., has resigned his congregation at Glenside, Philadelphia. He has removed to Chestnut Hill, Philadelphia, and is devoting his entire time to his work as general secretary of the Pastors' Fund Society of the General Synod.

—St. John's Church, Honesdale, Pa., maintains a mission at White Mills, which the pastor, Rev. Miller, visits semi-monthly. A matin service is held in St. John's at seven o'clock on

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festival days, which some members of the mission walk five miles to attend.

—The Board of Directors of Bethany College have decided to raise an endowment fund of $100,000.

—After twenty-five years of effort the Lutheran Mission at Salt Lake City, Utah, has been abandoned.

—The Missouri Synod has asked its school children to contribute one cent each a week to pay for the new seminary in Chicago. Between $40,000 and $50,000 is expected from this effort.

—Rev. Charles M. Jacobs, of Allentown, Pa., has been elected to the professorship in Mt. Airy Theological Seminary, provided for by the generous gift of Hon. Charles A. Schieren, of New York.

—On Sunday, January 26, Rev. C. R. Tappert was installed pastor of St. Matthew's Church, Berlin, Ont., succeeding in the pastorate Rev. E. Hoffman, D. D. Dr. Hoffman conducted the installation service of his successor.

"Here Am I. Send Me"

(*Continued from page* 14.)

"I wished to know where your thoughts were straying this bright morning."

"In the same old paths, Uncle Horace," he replied, smiling faintly.

"To be a preacher or not to be a preacher, that is the question. Whether it were wise to starve on a few beggarly hundreds a year, or to fare sumptuously and grow corpulent, on a lawyer's goodly fees."

"Don't jest, Uncle Horace," John pleaded. "It is too sacred a matter for jest to me, for I truly love my Saviour, and wish to serve Him with all I am and all I have."

"Well, John, I will be grave as a preacher to please you; but, do you mean to tell me that you have really determined to forsake me and my luxurious office to become an obscure pastor in some little country town? You'll never be able to save a penny, and, if ill health and misfortune come, you will have no refuge but the almshouse."

"Uncle, you know David's words, 'I have been young, and now I am old; but I have never seen the righteous forsaken, nor his seed begging bread.' I will trust my future in God's hands."

"And have your father and mother finally and unconditionally surrendered? I knew they still had hope of inducing you to alter your mind. I didn't think they would be so weak."

"Weak, uncle? They have been strong in sacrificing their own hopes and ambitions for Christ's sake."

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John knew his uncle too well to believe him serious in all he said.

"Well, I am glad you are flinging law to the winds. I don't want any fellow in my office who brings a divided heart to his work."

"You are right, uncle. One never can make a success of any calling unless he loves it, and puts his best efforts into it."

"Well, I always meant that you should have my money as well as my practice after I had done with them. So, if you need any money now or hereafter, let me know, will you?"

"Thank you kindly, uncle. I may need your help later on in building churches and in carrying on the Lord's work."

(*To be continued.*)

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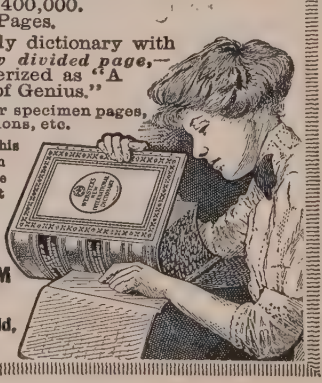

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District Leagues in States Not Organized

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LUTHER LEAGUE OF BALTIMORE—
President, CARL M. DISSLER.....Baltimore
Cor. Sec., MISS LOUISE QUENSEN.....Baltimore

Luther League of America
Statement No. 3

From January 1 to January 31, 1913.

General Fund.	
L. L. of Redeemer Church, Pittsburgh, Pa....	$1.00
Zion's Young People's Society, Rochester, N. Y.	5.00
L. L. of St. Michael's Church, Sellersville, Pa.	5.00
L. L. of Holy Trinity Church, Brooklyn, N. Y.	2.00
L. L. of Holy Communion, Utica, N. Y.....	4.50
Berks County L. L. of Pennsylvania.....	5.50
Donations.	
L. L. of Christ's Church, Brooklyn, N. Y.....	2.00
Dues.	
Twin City, Minn—1912.....	3.00
Total for January.....	$28.00

Previously reported	416.57
Total receipts	$444.57
Disbursements for December	$45.00
Previously reported	371.23
	416.23
Balance on hand	$28.34

Respectfully submitted,
C. T. A. ANDERSON,
Treasurer L. L. of America.

—

NEW YORK

Albany and Susquehanna District.

—The annual banquet given under the auspices of the Luther Leagues of Albany was held at the Knickerbocker on Wednesday evening, January 29. As the size of the dining hall was limited, the sale of tickets had to be stopped several days in advance. More than twice as many as at any preceding banquet were present, namely, 250. The guest of honor was the Hon. William Sulzer, Governor of the State of New York, who delivered a most pleasing address. Other toasts were responded to by City Engineer Frank R. Lanagan, Rev. C. W. Leitzell, D. D., Rev. E. F. Keever and Rev. F. H. Bosch. Rev. U. H. Graves was toastmaster. It was the most successful banquet yet given by the Lutheran young people of the city. The chairman of the committee of arrangements was Rev. E. M. Grahn.

Buffalo District.

—The following officers were elected at the last quarterly meeting of the Luther League of Buffalo and vicinity: President, Louis A. Wilke; vice-president, Barton Sibole; financial secretary, Cornelia Fuchs; corresponding secretary, Albert Schen; treasurer, Herman Rechtsteiner.

On January 23 this District League heard Mr. William C. Stoever speak on "Luther League Work" at the Parkside Lutheran Church. This was followed by an open meeting, at which time questions were answered by the speaker. Mr. Stoever laid great stress upon the fact that some people are not active workers in societies unless they are officers of the societies. He impressed upon the audience the importance of having much of the business of the societies attended to by the executive committees and setting aside only a few meetings of the year for the purpose of attending to the business of the societies.

After the questions were answered the young people of the Parkside Church organized a Luther League.

The Buffalo District Luther League has grown wonderfully within the last few years. Only a short time ago the Church of the Resurrection organized a Luther League and sent a delegate to the State and National conventions held in Albany in 1912.

NEW JERSEY

—The Luther League of St. Andrew's By-the-Sea, Atlantic City, Rev. Theo. Buch, pastor, has just closed a very successful year. Among other items, the treasurer's report shows receipts of $267.60.

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PENNSYLVANIA

Philadelphia District.

—The Luther League of St. Stephen's Church, Rev. T. W. Kretschmann, Ph. D., pastor, has assumed the cost of furnishing the pews for the new church edifice.

Lancaster District.

—The Luther League of Trinity Church, Lebanon, Rev. A. T. Michler, pastor, held its annual New Year social at Trinity Hall New Year's night. A splendid program was carried out before a large attendance, and afterward a social hour was enjoyed and refreshments were served. January 14 the Men's League was organized at Trinity Hall. Capt. H. M. Richards, Litt. D., gave an inspiring talk on "Men in the Church." January 23 a piano recital was given in the P. O. S. of A. Hall for the benefit of the Luther League by Mr. Earle La Ross, of Easton, assisted by Miss Philip, of Lebanon. January 24 the Luther League enjoyed an address on "Shadows" by Rev. Ralph Rudolph, of Lemoyne, who also addressed the Boys' Junior League Saturday morning. The second annual

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camp reunion of the Boys' Luther League was held January 30 in Trinity Hall. A special program was prepared and an address by the pastor on "Merits of a Boys' Camp." Pictures of camp life were shown. February 14 a joint meeting of the Luther League and Junior League was held in Trinity Hall. An excellent program was rendered. It illustrated the fine work that is being done by the Junior Leagues.

Harrisburg District.

—The officers of the Luther League of Memorial Church, Rev. Lewis C. Menges, D. D., pastor, are as follows: President, Mr. Paul Laudenslager; vice-president, Mr. Russel Clouser; secretary, Mr. Howard Rhoods; treasurer. Mr. George Schillinger. There is also a Junior Luther League connected with this church.

B. M. & C. District.

—Grace Church, Norristown, Rev. George A. Kercher, pastor, has an active and enthusiastic Luther League with a membership of about 150. During the past year this society had an income of more than $400.

Greensburg District.

—The semi-annual convention of the Greensburg District Luther League was held in the First Church, Greensburg, Dr. A. L. Yount, pastor, January 30. "The Need of Luther Leagues" was the convention theme. Dr. Yount conducted the devotional services; address of welcome by Prof. J. B. Geissinger; Rev. L. Beisecker, of Youngwood, responded. "The Need of Luther Leagues—Consecration," was discussed by Rev. F. A. Weicksel, of Youngstown. Paper by Miss Vella Myers, of Manor. At the afternoon session a question box, which was most helpful, was conducted by Rev. Dr. Yount. "The Need of Luther Leagues—Individual Responsibility," by Rev. J. O. Glenn, of Irwin. Paper by Mrs. L. J. Baker, Latrobe. "The Need of Luther Leagues—Enthusiasm," by Rev. G. W. Spiggle, of Penn. Miss Cora Frye, of Delmont, read a paper on "Enthusiasm." The speaker for the evening was Rev. C. A. Naumann, of Ligonier. He spoke very earnestly and convincingly of "The Need of Luther Leagues—Vision." Excellent music was rendered by the large vested choir of Dr. Yount's church.

—The Luther League of the English Lutheran Church, Penn Station, Rev. W. Spiggle, pastor, in its annual reports acknowledges receipts during 1912 of $168.31. The Junior League reports $75.51.

York District.

—Another Luther League which is doing effective service is that of Trinity Church, Wrightsville, Rev. G. William Millar, pastor. This society, which numbers about 175 members, is supporting a native worker in India, while individual members will support a second native worker. Ten new members have been enrolled this year. At a special service in this interest an offering of $11 was made to the work for lepers in India. A Junior Luther League, of which Mrs. Emery Lehman is superintendent, was organized last July and has since doubled its membership, now enrolling 54, the oldest of whom is fourteen years. The children have all been thoroughly interested by a series of studies and entertainments.

MEMORIAL
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MARYLAND

Baltimore District.

—In the parish paper of St. Mark's Church, Dr. Dunbar, pastor, there appeared the following:

"In this busy work-a-day world, it is seldom that we have an opportunity to broaden our knowledge outside of our immediate work and vocation. So when we have brought to our very doors a plan whereby we are enabled to get such information, which we would otherwise be compelled to go without, it is not only a pleasure to take advantage of it, but it is a duty which we owe to ourselves to make use of it. Such an opportunity is offered any one who wishes to profit by it, by simply attending our Luther League meetings each Sunday evening at 7:15, for we are giving a series of sketches of the incidents and scenes of our Church which have helped to make history, and biographical studies of the early pioneers of the Church of our land, and in the Church abroad, which are part and parcel of the history of the colonies and of the Reformation period.

"The Helping Up Mission, as its name implies, is conducted for the purpose of reaching out a helping hand to any who need it. With the help of this mission, our missionary committee gathered together a number, at least twenty-five, of the mothers with whom they come in contact in their work, and entertained them here in St. Mark's one evening during the early part of the winter.

"At Christmas, the League found they had gathered together through the Bee Hive envelopes, which are distributed among the members shortly before Christmas, $42, which was expended for the comfort of the poor and needy in the shape of staple groceries, vegetables and other good things, and which were distributed through the agency of the Helping Up Mission as those in need applied for help to the mission.

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Besides this a number of dinners were given where they were known to be badly needed."

OHIO

Toledo District.

—A Luther League was recently organized in St. Luke's Church, Toledo, of which Rev. E. M. Potts, Ph. D., is pastor.

INDIANA

Indianapolis District.

—A lecture course has been in progress for the Leagues of this district.

SOUTH CAROLINA

—A joint meeting of the Luther Leagues of Ebenezer, St. Luke's, St. Paul's and Church of the Ascension, Columbia, was held in the chapel of the Theological Seminary, on February 9 at 3:45 p. m. The program was as follows: Anthem; hymn 95, "Stand Up, Stand Up for Jesus"; scripture reading; prayer by Dr. C. A. Freed; paper, "The Joys of Fellowship," Ira Haltiwanger; solo by Miss Dunning; paper, "Prospects for Greater Service," Miss Clara Voigt; address by Miss Ray, of the Associated Charities of Columbia; violin solo, by Miss Cunningham; paper, "Why Not a Luther League Union?" C. J. Shealy; duet by the Misses McDougall; hymn 169, "Work, for the Night Is Coming"; prayer by H. S. Petrea; doxology. The exercises were followed by a business meeting to effect a district organization.

FLORIDA.

—The young people of the Lutheran Church at St. Petersburg organized a Luther League January 11. There are twenty members. The following are officers: President, R. B. Swingle; secretary, Miss Vita Best; treasurer, A. N. Warner. The mission with which this League is connected was organized in March, 1911, and is under the ministerial care of Rev. John Hall. A new chapel was consecrated February 4, 1913.

MINNESOTA

—A Luther League hall, capable of accommodating 400 persons, is being erected in Götaholm.

Twin Cities District.

—The young people of the Church of the Redeemer, Minneapolis, C. J. Rockey, pastor, met on the night of January 28 and organized a Luther League of thirty-six members. The following officers were elected: President, Rev. C. J. Rockey; vice-president, Carl A. Carlson; secretary, Augusta Horne; treasurer, Hortense Burke; organist, Florence Jackson. The League will hold devotional meetings every Sunday evening, using the Topics, and will hold a combined business and social meeting once a month.

—The Luther League of the Church of the Reformation, St. Paul, held its annual banquet and installation of officers on January 30, 1913. The officers for 1913 are: President, Walter Jacke; vice-president, John Bacher; corresponding secretary (for three years), Miss Ella Wampler, 780 Ashland avenue, St. Paul, Minn.; recording secretary, Miss Genevieve Stott; treasurer, Herbert Nordehn; historian (three years), Miss Edna Berger,

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CALIFORNIA

—The Luther League of the church at Salina, Rev. N. N. Harter, pastor, recently paid $100 on the indebtedness of the church.

CANADA

—The Luther Leagues of all shades and languages were inspired by the presence of the president of the Luther League of America, Dr. Stoever, in St. Peter's Church, Berlin, Ontario, on Friday evening, January 24, when the doctor gave an uplifting address on "Information, Inspiration and Consecration.." St. Peter's League, Rev. L. E. Oberlander, pastor, was the host, and St. Matthew's, St. Paul's, First English, Berlin; St. John's, Waterloo; St. Paul's, Galt, attended.

On Saturday, January 25, the president was escorted through the Lutheran Seminary at Waterloo and expressed himself as highly pleased with the general appearance and character of this first theological seminary in Canada. The climax came on Sunday, January 26, at 4 p. m., when a mass meeting of Lutherans crowded the Opera House in Berlin and again listened with unabated interest to President Stoever on "The Church From a Lawyer's Standpoint." Rev. Oberlander presided and Rev. Dr. Hoffmann, Toronto, president of the Canada Synod; Rev. E. Bockelmann, of Waterloo, and Rev. M. J. Bieber, Berlin, occupied the platform and took part in the program. It was an inspiring meeting of Lutherans, the first of its kind in Canada, and augurs well for future co-operation.

In the evening President Stoever attended the regular weekly meeting of the Luther League of the English Lutheran Church, Rev. M. J. Bieber, pastor, and again inspired all (forty-seven were present) by his presence and uplifting address. This League now numbers twenty-seven members and is steadily growing. It has placed The Review on the shelves of the city library; it is raising a $300 building fund; each member wears the colors or badge at the meetings, and a League quartet is being organized.

—At the anniversary of the dedication of St. Paul's Church, Galt, Rev. P. C. Wike, pastor, twenty of the Leaguers attended the services in a body.

—On February 2, 1913, the First English Lutheran Church of the Twin City (Berlin-Waterloo) was formally organized by the Canadian field missionary, Rev. M. J. Bieber, with eighty-seven charter members, including twenty-five adults, who were confirmed (eight baptized), at the morning services. Four children were baptized at the same service.

Book Reviews

By Rev. F. H. Knubel, D.D.

THE LIVES OF THE TWELVE APOSTLES OF JESUS THE CHRIST. By Otto L. Schreiber. Pp. 167. 75 cents, not including postage. General Council Publication House, Philadelphia.

This is a well planned and well executed effort to present the personality and character of the twelve men who surrounded Jesus. After speaking of them as a whole and showing their joint development, the author takes them one by one and presents all that is known of each of them. We would suggest that in any future edition two chapters be added to the general part of the book showing the influence upon the twelve jointly of the death of Jesus, and then of the resurrection and the Spirit's coming.

OUTLINE OF LITURGICS. By Edward F. Horn, D.D., LL.D. Second revised edition. Pp. 162. 75 cents net. Lutheran Publication Society, Philadelphia.

Dr. Horn's little book of Liturgics has been well known for some years and this second edition will be welcomed. It is based on Harnack's work as contained in Zockler's "Handbuch der Theologischen Wissenschaften." The form throughout is the Catechetical one of question and answer. Thus the nature and essence of Christian Worship, its forms and expressions, the history of its development, and its literature are presented. It is a handy book for securing quick answers to points of information desired.

IN HIS SERVICE. A Talk to the Confirmed. By G. T. Cooperrider, A.M. Pp. 50. Single copy, 20 cents; per dozen, $1.92. Lutheran Book Concern, Columbus, Ohio.

This dainty booklet, bound in white and containing a Confirmation Certificate, is intended as a gift to the confirmed. Throughout it speaks earnestly to the young as to what has preceded and should follow their confirmation. We commend it entirely, excepting the un-Lutheran effort to imply that the act of Confirmation confers a special grace.

MISSION STUDIES. Historical Survey and Outlines of Missionary Beliefs and Practice. By Prof. Edward Pfeiffer. Second revised and enlarged edition. Pp. 371. $1.00 net. Lutheran Book Concern, Columbus, Ohio.

In our review of the first edition of this book we stated that it is undoubtedly the best book on Missions in our church and certainly ranks with the best in any church. It discusses thoroughly the principles of Missions and applies them to Foreign Mission, Home Mission and Inner Mission. To this is added a discussion of the nurture of missionary life in the Home Church. This new edition has added a very desirable part in presenting a somewhat extended history of missionary enterprise. As a text book for class study or for private information there is nothing better. Clear analysis and exact definition are marked throughout. The language is easily understandable for any reader.

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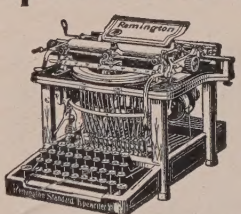

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DEPARTMENT EDITOR, REV. C. ELVIN HAUPT, D.D., LANCASTER, PA.

Easter!—The day of Christ's resurrection always occurs on "the first day of the week," Sunday. But it never is celebrated before March 21, as after that day the Jewish new sacred year began. But the Jews always looked for the new moon in beginning their month. As the Jewish Passover was never celebrated until the full moon came, the Christian Church follows the same rule and on the first Lord's Day after the full moon after the spring equinox, celebrates the Resurrection of our Lord, the Saviour of the world. Easter will never again, during the twentieth century, occur as early as it does this year (1913), when it falls on March 23.

The fourth Sunday in Lent uses a quotation from Isaiah 66:10, beginning with "Rejoice." This is made the "Introit," or opening and entering verse of the full service of the day. This day is sometimes called "a Sunday of 'joy' in the midst of Lent," and "mid-Lent Sunday," or "Laetare" (i. e., Rejoice).

The fifth Sunday in Lent is called "Judica," from the Psalm 43:1, beginning with the word "Judge," used as the Introit of the day. As it is kept with great humiliation and repentance in contrast with other dates, it is sometimes known as "Black Sunday."

The last Sunday in Lent is kept as "Palm Sunday," as the gospel story of the day tells of the palms used in welcoming the Master into the city of Jerusalem, as He rode to offer Himself. By others it is known as "Hosanna Sunday," "Flower Sunday" and "Blue Sunday" (blue being the color to express constancy, hope and heaven).

"Holy Week" opens with Palm Sunday and daily services are often kept. It is our Lutheran "Week of Prayer." Each day a part of the story of our Lord's closing week on earth is read in the churches, according to a plan arranged by John Bugenhagen, Luther's friend.

Thursday in Holy Week is the "Dies Mandati" or Day of the New Command of our Lord, to love one another "as I have loved you." It is the day of the Holy Supper's institution and is, at times, called "Maundy" (Mandate) Thursday.

Good Friday is the Day of the Cross on which our perfect and holy Saviour by His death redeemed us.

Saturday in "Holy Week" is known as the "Day of the Sepulchre," Silent Saturday and the Eve of Easter.

The Lord's Days during Lent are not counted as belonging to the "forty days" that commemorate our Saviour's fasting in the wilderness.

The keeping of Easter according to the plan of the Church was ordained by the Council of Nice in the year 325.

The Sunday after Easter is called at times "Low Sunday," in comparison with the great day of Resurrection that preceded it. The quotation of the Introit for the day is from I Peter 2:2, and begins in Latin with "Quasimodo geniti." The gospel story tells of Thomas touching the print of the nails in our Saviour's hands and crying out, "My Lord and my God" in recognizing Jesus as the risen Master.

The forty days after Easter are all times of joy.

Ideas.—Try to make your meeting room as cozy and comfortable as you can. Bring into it anything that will give delight or instruction—maps, pictures, especially historic ones connected with the Reformation and the Church. Pennants of the League colors may be used to brighten the walls, and a neat banner carrying the emblem of the Luther Coat of Arms may often be useful as well as inspiring. Among "referred questions" may be put forth for short written answers such as these:

For what is Wittenberg noted? Where is it?

For what is the Wartburg noted? Where is it?

For what is Worms noted? Where is it?

For what is Speyer noted? Where is it?

For what is Luetzen noted? Where is it?

Michael Angelo was born March 6, 1475; who was he? Paul Gerhardt was born March 12, 1607; who was he?

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